5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
Bachajón

291 Their hats are a smaller-brimmed version of the Mexican sombrero, plaited by the men out of straw. The long plait is stitched in a spiral with *ixtle* fibre or hennequen. They may be decorated with coloured ribbons.

302 Hair is worn short, and banged across the forehead.

291 The Bachajon women get themselves up a little more gaily, in a dark blue skirt and prettily embroidered blouse. Both are made of materials purchased in the stores. The skirt, *tsekel*, made of the blue cotton from San Cristóbal, is in the form of a cylinder, decorated along the seams, with parti-coloured stitching, red, white, green, and yellow. Naturally, it is a great deal too full at the waist; this fullness is taken up with a twist, which is then tucked in, holding the skirt in position without disaster.

The blouse, *kuul*, is of white cotton, the neck open from shoulder to shoulder, with a short sleeve coming half-way to the elbow. Embroidery of red and blue thread, or an appliqué of stamped tape bought in the stores, outlines the neck and shoulder seams, the edge of the sleeves, and the upper part of the front of the blouse. The bottom is tucked in under the skirt.

[294]

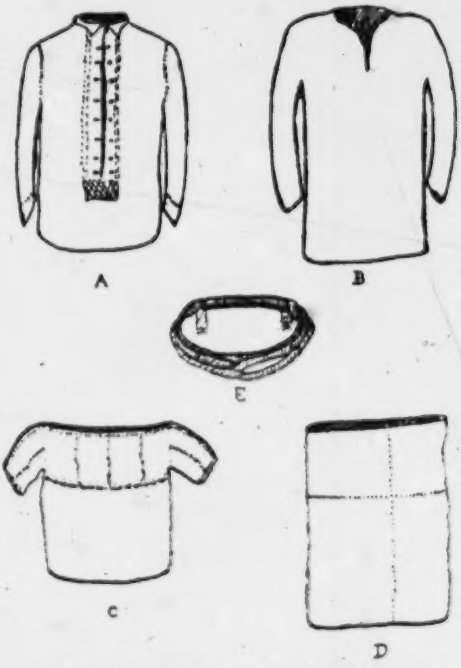

Fig. 283—Costumes, Bachajon and Ocosingo Valley.

A. Skirt, Bachajon.
B. Man's shirt, Ocosingo Valley.
C. Woman's blouse, Bachajon.
D. Woman's skirt, Bachajon and Ocosingo Valley.
E. Sash.

302 The women do their hair in one or two braids, which may be decorated with red or yellow ribbon. Ordinarily it is very neatly combed and parted down the middle. Sometimes it is allowed to hang unbraided, but gathered with a pin or ribbon just behind the head.

291 177 Curiously enough, the Indians in Ocosingo Valley, although more in contact with the Ladino people, have a less European costume.

294 438 With the closing of the stills in Comitan came a second economic pressure which sharply changed the Aguacatenangueros' pattern of travel. The trade specialty which Aguacatenango had intensively developed, at least by 1920 and perhaps long before, was the weaving of palm hats. A principal point of trade for these hats was Comitan where the Aguacatenangueros took them. 294 438 434 With the advent of the Pan-American highway, the region was flooded with nationally manufactured sombreros, which, in the period of ten years completely destroyed the Aguacatenango market. 438 439 *293 As the marketability of palm hats decreased, the Aguacatenangueros stopped going to Comitan; and it was during this same time that the supply of comiteco was cut off.

+32 438 *293 The people from Aguacatenango then began to buy their aguardiente from licensed sellers in Pinola (Villa las Rosas) and Teopisca as well as from clandestine sources, the nearest being in Amatenango and the mountainous area that lay between 548 687 there and Chanal. The use of clandestine aguardiente was still restricted by the occasional inspection by patrols of soldiers and liquor inspectors who would examine the contents of the houses in Aguacatenango, confiscating the aguardiente for which one did not have a legitimate receipt and taking the holders of such to jail in San Bartolomé de los Llanos. By the end of the 40's, distillation technology had disseminated widely enough among the Indian municipios that a few men in Aguacatenango began

7: Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
Amatenango del Valle

have recently sought additional lands in the ejido of Brindis to meet these minimal requirements. This preference for expanding subsistence agriculture to hiring out as laborers is the best index to the persistence of traditional economic pursuits.

Farmers who do not have a cash crop in wheat may be forced to sell corn even when there is no surplus. Because they usually need the cash as soon as they harvest their crop, they must sell when the prices are low. Thus their consumption needs exacerbate the disadvantage they face in the market.

Clothing, whether traditional or modern in style, requires cash outlays. Women have kept the traditional costume while men are modifying their clothing. Even when they go to hot country, older women wear the heavy cotton skirt bound with a thick sash and topped by an embroidered blouse; some younger women have adopted the long cotton dirndl skirt and peasant blouse. A white cotton shawl is added for ceremonial events or for warmth in the evening. All of their clothing is either bought or made of materials woven on looms in Comitán or San Bartolomé. The navy blue skirt, which they say is black, and the red and yellow sash are sold for 40 to 50 pesos by Ladina vendors who come to town. The blouse is made from two meters of heavy white cotton sold in the local stores or in Teopisca and San Cristóbal. Most prefer the more expensive cotton woven on bed looms in San Bartolomé, but it is not always available. They embroider the wide bands of yellow and red around the neckline with embroidery floss sold in the local store. The fringed shawl from Comitán is also sold locally, but is often purchased during the annual fiestas in the town. These items are replaced every two or three years, depending on the wealth of the family. The newer clothing is worn on ceremonial occasions, and the older clothing is worn every day. Women wear sandals and hats for protection only when they are firing pottery. For jewelry they wear bead necklaces, sometimes with crosses attached. Their hair is braided with ribbons for fiestas, or simply left hanging when they work.

Men buy a woolen jacket called *ḳotonču,* which is brought illegally from the Department of Huehuetenango, Guatemala, where it is made,